Regd. No. L.-294

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The REVIEW of RELIGIONS

Editor—A. Q. Niaz, B.A.

Vol. XL, No. 9

September, 1941

QADIAN
Punjab : India

Annual rates:
India Rs. 4
Foreign 10 shillings

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The Review of Religions is an organ of the Ahmadiyy Movement which represents the pure and true Islam. It open to all for discussing problems connected with th religious and spiritual growth of man, but it does not acce

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جامعہ کے بچوں کیلئے ایک ماہانہ رسالہ "پیام تعلیم" کے نام سے نکلتا ہے۔ اس کے ذریعہ انھیں اچھی اچھی کہانیاں سنائی جاتی ہیں اور خالی وقت میں مصروف رکھنے کیلئے کارآمد مشغلے بتائے جاتے ہیں۔ سال میں ایکبار سالنامہ شائع ہوتا ہے۔ جسے مفید اور دلچسپ معلومات کا مخزن کہنا چاہیے۔ چندہ سالانہ عہ

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BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya

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Review of Religions

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the life of the Holy Prophet

It is related from Hazrat Abu Horaira that the Holy Prophet, may peace and the blessings of God be upon him, was sitting with his Companions one day when a man came to him and said : " What is *Īman* ?" The Holy Prophet replied that *Īman* meant that one should believe in Allah and His angels and in the final meeting with Him, and in His Apostles, and in Life after Death. Then the man asked : " What is *Islam* ?" The Holy Prophet answered that *Islam* was that one should worship Allah and should set up no equals with Him, and he should keep up prayer, and pay the obligatory *Zakāt* and observe fasting during *Ramazān*. The man then inquired : " What is *Ihsān* ?" The Holy Prophet replied : " That you should worship Allah as though you saw Him before you with your eyes, and as though, if you did not see Him, He, at any rate, was seeing you." The man then asked : " When is the Hour ?" The Holy Prophet answered : " The one who is asked does not know more in this regard than the one who asks : and I will inform you in regard to its signs—when the slave-girl would give birth to her master, and when the herders of black camels would vie with each other in erecting high and

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elaborate buildings. That Hour is one of the five things of which no one has any knowledge except God." And the Holy Prophet recited the verse from the Holy Quran which runs ان الله عنده علم الساعة (Allah, indeed with Him is the knowledge of that Hour). After this the man turned back and went away. The Holy Prophet said to his Companions: "Bring him back." But the man in that single instant had disappeared and the Holy Prophet said: "He was *Gibreel*, come to teach the people their religion."[1]

* * *

It is reported from Talha-bin-Obaidillah as follows: Aman from Nejd once presented himself before the Holy Prophet. The hair on his head were in disorder, and he was murmuring something in a low voice which we could not understand until he came nearer. Then we saw that he was asking the Holy Prophet, peace be upon him, about Islam. The Holy Prophet replied: "Prayer five times during the day and night." The man inquired: "Is there anything of prayer upon me beside that." The Holy Prophet replied: "No, except that thou mayest wish to add to it of thine own accord." Then the Holy Prophet added: "And the fasts of *Ramazān*." The man asked: "Is their anything of fasts upon me besides that?" The Holy Prophet replied: "No, except that thou mayest wish to add to it of thine own accord." The Holy Prophet then mentioned *Zakāt*, and the man again asked: "Is there anything upon me besides that," and the Holy Prophet answered: "No, except that thou mayest wish to add to it of thine own accord." Then the man went away and he was saying that he would neither add to it nor subtract therefrom. The Holy Prophet said: "He would succeed in attaining the purpose of his life if he remains true to what he has said."

* * *

[1] The *Hour* in this *Hadith* evidently means the time of the decline of Muslim Arabs. The signs enumerated here speak for themselves: When an active, hardy race began to prefer the luxuries of town life, decline was inevitable—*Ed.*

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It is reported from No'mān-bin Basheer that the Holy Prophet said: "That which is lawful is clear and that which is forbidden is clear; but in between these are things that are not so clear which many do not understand. The one who avoids these things of doubtful nature, he has taken the fullest precaution to safeguard his religion and his honour. But he who falls into them is like a herdsman who grazes his cattle along the boundaries of a preserve where his herd is liable to cross the forbidden line any minute. So beware! Indeed for every king there is his preserve. Indeed the preserve of Allah upon this earth are the things He has forbidden. And, indeed, in the human body there is a piece of flesh—if this remain true and pure, the rest of the body remains so too; but should this go wrong, the entire body follows suit and gets vitiated. Do you know what is this piece of flesh? It is the human heart,"—*Bokharee*.

Malfoozat-i-Ahmad

February 23, 1901.

Hazrat Ahmad received the Revelation, كفيناك المستهزئين (We are sufficient for thee against those who mock at thee). The conversation was on the commentary, *I'jāz-al-Masih*,—that among the opponents God had given the power to no one to compete against it. Hazrat remarked in this connection that in regard to the Holy Quran being a miracle in itself there were two views. One view was that God deprived the opponents of the power to produce anything to match it. The other view, which was more correct and to which he himself subscribed, was that from the very nature of the matter the opponents were themselves powerless to produce anything. Their learning and their rational faculties had been snatched away. The case of the commentary which we are engaged upon, said Hazrat Ahmad, would help comprehension of the miracle of the Holy Quran, for here in my case there are thousands of my opponents who are reputed to be men of enormous learning and we have tried to rouse

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them by playing upon their sense of pride and self-respect : but no one has ventured to come forward for this test.

February 24, 1901.

In regard to the *Sahih Bokhāree* Hazrat Ahmad remarked : " This is the book in all the world which is most in agreement with the Holy Quran, and the book, therefore, which is most reliable. Its twin sister, so to say, is the *Sahih Muslim.*

Speaking about the verse of the Holy Quran which runs ربنا الذی اعطی کل شیٔ خلقه ثم هدیٰ (Our Lord is He who gave to everything its creation, then guided aright) Hazrat Ahmad said : Two kinds of men are included in this ; kings, and the Apostles of God—*i.e.*, first God appointed them to a mission and then gave them the means to carry out that mission. For instance there are the railways, telegraphs, the post office and the press, etc., which God has provided for us as aids for the fulfilment of our mission—aids which were not enjoyed by the Prophets that have gone before. In this there is for us a partial supperiority which is a grace and blessing from God. This kind of partial superiority, however, involves no derogation to the rank and dignity of those Prophets.

Hazrat Ahmad said : The work of the commentary has been finished and we had intended, before taking up some other work, to rest for two or three days. But I do not like to sit idle. In *Masnavee Maulānā Room* it is said that there is a disease of which the victim has a craving that some one should keep hitting him with *Mukkees.*[1] The condition of the servants of God is very similar to this ; they are incapable of resting for any length of time. Sometimes God sends down some toil upon them, and often times they themselves set their hand to tasks requiring great labour. A very great blessing is that man should always be striving for something for the sake of

[1] A *Mukkee* is a blow, generally not so hard, with a closed fist.—*Ed.*

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God. A day that is spent without accomplishing anything is a day spent in sorrow. In this life nothing benefits a man except that he achieve something for the sake of God, and that God should open a way for him to do so and be pleased to help him. But to work without purity of motive is useless; the desire should be to work for the sake of God alone and there should be no ulterior selfish motive behind the act.

February 25, 1901.

Impressing upon his followers the need to love each other and deal leniently with those who are weak, and giving expression to the deep solicitous care he feels for the welfare of the Community, Hazrat Ahmad said: My advice to my followers is that they should deal leniently with those among them who are weaker in faith and less mature in its practice. They should not be hard upon them, nor meet their weakness with severity or impatience. You should bear in mind that some hypocrites too used to find their way into the circle of the Companions of the Holy Prophet. 'Abdullah-bin-Obai was one of this number who once in a fit of temper while he was on an expedition with the Muslims blurted out: "On our return to Medina the noblest among us (*i.e.*, he himself) shall turn out from the town the one who is of the least consequence (*i.e.*, the Holy Prophet)—a boastful saying of a vain and boastful hypocrite which is recorded in the Holy Quran to serve as a warning. When this man died the Holy Prophet gave his own cloak to bury him in.

I have pledged myself to assist my Community with my prayer. Nothing can be accomplished without prayer. Even among the Companions of the Holy Prophet, those who belonged to the "Period of Prayer," *i.e.*, the Meccan period, they occupy a position of unique glory which does not belong to others who came afterwards. When Abu Bakr accepted Islam, what had he seen? He had witnessed no miracle, but he had intimate knowledge in regard to the inner private life of the Holy Prophet and his moral grandeur. That is why he yielded belief at once when he heard that Muhammad claimed to be a

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Prophet of God, and this is the reason why I urge that friends should visit Qadian frequently and stay here for some time. This would give them opportunities for coming into intimate contact with us, and such contact possesses a great many advantages. Miracles and signs are not of so great a value to those who witness them as is this intimate knowledge of the inner life of an Apostle of God. The Pharaoh was not benefited by the miracles he saw ; there are thousands who deny miracles after they have witnessed them : but no one who knows anything about it can deny the moral grandeur which shines through the life lived by a servant of God. The way to investigate a claim of this kind is to seek information on the inner life lived by the claimant. The Arya Samajists have heaped abuse on the Holy Prophet, but had they known anything at all about his real life—had they seen but segments of his great moral qualities, they would not have had the hardihood to make any hostile remark. The Holy Prophet's life exhibits two aspects of his moral qualities—one in Mecca when he had but a handful of men around him and when, practically, he was helpless ; and the other in Medina when he was an irresistable conqueror and his persecutors were entirely at his mercy but he said لا تثريب عليكم اليوم and pardoned them all. We believe in Hazrat Masih and we feel attached to him, but we have to admit that he never had his enemies in his power and he never had an opportunity to exhibit his moral qualities in dealings with a captive enemy, brought low at his feet, from whom he had suffered heartless persecution. If an opportunity like this had come to him we do not know how he would have conducted himself.

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PROPHET AHMAD OF QADIAN*

Hazrat Mirza Ghulam Ahmad (peace be on him) was born at Qadian, India, on Friday the 13th of February, 1835. He was descended from a branch of the great House of Barlas of which the ancestral home was in Samarkand and of which a branch had set up a great empire in India known as the Mughal Empire. But just before his birth nearly all the ancestral lands consisting of 85 villages granted to his family by the Mughal Emperors, passed out of their hands. His descent, therefore, from a noble but rather impoverished family affords a striking parallel to the birth of Jesus (whose second advent Hazrat Ahmad claims to have fulfilled in his own person) who was also born in a poor family, though claiming descent from King David.

Hazrat Ahmad was, from childhood, of a retiring nature, and was much given to deep meditation on God. He was from the beginning intensely engrossed in religious pursuits. With growing years his mind turned more and more towards his Creator. He extensively studied all the religious books, particularly the Holy Quran, on which he used to devote a major portion of his time. On account of his piety and purity, he was held in great esteem and reverence by all those around him.

In 1889 when he was 54 years of age, he founded the Ahmdiyya Movement, which is, *par excellence*, Islam in its pristine form, shorn of all the accretions grafted on it through the course of time. He claimed to be a Messenger of God, having attained that position through following in the foot-steps of his Master, the Holy Prophet Mohammad. He maintained that he was called by God to be the present-day Saviour of all mankind. Against this bold claim of the utmost importance an

* A talk broadcast on the Radio in British East Africa by our esteemted brother, Mr. A. Mustafa, B. A. (Hons.)—*Ed.*

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immediate uproar of opposition rose from every conceivable quarter but in spite of this his movement gathered strength from day to day, till now its branches are found in all the corners of the world. His enemies abused and vilified him most relentlessly, but his conduct towards his opponents was ever considerate and forbearing. To quote only one such instance and no more, when an enemy of his failed to prove Hazrat Ahmad's guilt in a trumped up murder charge instituted against him, and when the magistrate as a consequence told Hazrat Ahmad that he was free to prosecute his erstwhile accuser, Hazrat Ahmad refused to do so, saying that his God alone would decide between him and his adversaries.

As has been the case with all the Prophets of God, Hazrat Ahmad's first followers were among the lowly and humble people.

Hazrat Ahmad claimed to be the Reformer expected by the adherents of all religions, whose advent is foretold in all the revealed books. He claimed direct communication with God, and that God revealed to him the hidden secrets of the future. One of his Revelations is :

> " A warner came unto the world and the world accepted him not, but God shall accept him and proclaim his truth with mighty signs."

We Ahmadies believe that the calamities, *e.g.* earthquakes, wars, pestilences and so on, which have been visiting this world since his advent, in intensity and volume incomparably more drastic than at any other corresponding period in world history, will not abate till unbelieving men eventually accept God's Messenger and seek refuge in His Grace.

One of his prophecies in particular is of great interest. It is,

> " I give you tidings of a son who will be imbued with the spirit of truth. He will resemble the Messiah in many ways. Through him nations and people will be guided aright. He is blessed, and blessings will emanate from him. he will release prisoners and give them freedom. Races and nations in bondage will look to him for deliverance."

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Now, this promised son is living to-day. He is Hazrat Ameer-ul-Momineen Mirza Basheer-ud-Din Mahmood Ahmad, the Head of the Ahmadiyya Movement. In reference to his attribute of freeing prisoners and redeeming nations from bondage, he has lately proclaimed that if the British Government approach him for prayers on the conditions that in future they would worship the one and only true God, and the request be made in the true spirit of getting God's aid, then miraculous events will come to pass, and the now apparently invincible German hordes will be scattered and their might broken.

Now that is an extremely formidable claim. Its truth can easily be tested and in fact awaits verification. But to us Admadies this is nothing astounding, for the living God is Omnipotent, and we know that his promise will certainly come to pass.

As I said, Hazrat Ahmad brought no new dispensation. He only cleared off all the baseless notions wrongly associated with Islam. For instance, he exposed the falsity of current ideas on " Jehād ", or holy war of the Muslims. The sword can only be unsheathed in self-defence when one's religion is threatened with elimination. He says,

> " Remember ! the prevailing idea of holy war as advocated by your priests and learned men is absolutely wrong. I tell you, this is not what Islam teaches, but is only the result of unwarranted selfish aims for personal aggrandisement on the part of your Maulvies. I have made the issue clear before you. Now for those who use the sword to spread religion there is no excuse before the Lord. A man who possesses eyes and reads the Holy Quran and the Traditions will at once understand that the ' Jehad ' as preached by the Maulvies is completely baseless."

Some of his main teachings are that a man should endeavour to establish a strong personal connection with God. He can do so first by casting out and overcoming all the evil inclinations in him and then by following the path of virtue and rectitude. Whether for worldly or spiritual matters the most important medium to success is PRAYER. All human beings are brothers and love and affection for his fellow-men should be the

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guiding principle in a man's conduct. He laid particular emphasis on due reverence being given to the Holy Books and the Founders of other religions. He said the British Government was a blessing from heaven because under its rule a man enjoyed full religious freedom and could preach and spread his faith in any manner he liked. On account of this boon he enjoined on his followers to keep the welfare of the British Government at heart, and to be prepared to sacrifice their wealth or lives, if need be, to preserve it.

Hazrat Ahmad received countless revelations from God. Some of them have already come true and others are yet to come to pass. The earth and the sky may wither away but the words of God spoken to the Promised Messiah can never escape fulfilment. I will close with one of his prophcies. Addressing the whole world he says :—

"Bear witness! I prophesy in the name of the Lord of the heavens and the earth that He will spread my followers in all countries and make them overcome every other people by reason and arguments. The days are approaching, nay, are very near when the religion (Islam) preached by me will be the only religion that will be regarded with honour upon the face of the earth. The Almighty God will bless this religion and this system in a wonderful manner, and will destroy every-one who thinks of destroying it. The victory which it will gain will be a lasting victory, and its supremacy will continue to the end of days."

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THE PHILOSOPHY OF SIN

"What is Sin"

The root of sin lies in the wrong use of things our Creator, the Almighty God, has vouchsafed to us human beings for our physical, intellectual and spiritual benefit. In other words we can say that sin is a poison which is created in the mind when a man violates the heavenly laws pertaining to God's commandments and injunctions. In consequence, it proves detrimental, often fatal, to that love of God which is the primary aim of the Scheme of Life to nurture and develop in man.

The Remedy

It is a common law of nature that when there occurs a deficiency it can only be made up by an adequate supply of the missing thing; *e.g.*, when a man feels hungry or thirsty, these feelings can be appeased only by a supply of the articles of nourishment the lack of which in his system had given rise to them. Similarly when a mechanical plant fails to work on account of a breakage of some of its parts, the only way to make it resume operation is to replace the broken part with a new one that would work smoothly or to repair the damaged portion. Sin is due to a deficiency in our love of God from which springs our obedience to Him, and the taint of sin cannot be removed from the heart unless the sinner feels contrite and completely penitent Sincere and earnest repentance turns man to his Creator; and once again from that repentance his love of God receives a fresh charge which gives him the strength to avoid similar pitfalls in future.

Thus we can divide the treatment of sin in three different parts: (1) Love of God (محبت الٰہی), (2) beseeching forgiveness (استغفار) and (3) penitence (توبہ).

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1. Love of God

When the heart of man is devoid of the love of God, sin takes root in it. So in order to safeguard himself against sin it is necessary that man should establish a strong relation with his Master and Creator. The Holy Quran, says :

الذين امنوا اشد حبا لله (البقر ٢٠)

2. Beseeching Forgiveness

Again, sin involves an infringement of the law. So it is necessary that one should beg pardon of God and repent the blunder he has done, because, unless the sinner begins to feel ashamed of his conduct, he can not redeem his soul from the blackness of that sin. The Holy Quran syas:

والذين اذا فعلوا فاحشة لو ظلموا انفسهم ذكروا الله فاستغفروا لذنوبهم - و من يغفر الذنوب الا الله - و لم يصروا على ما فعلوا و هم يعلمون - اولئك جزاؤهم مغفرة من ربهم و جنت تجرى من تحتها الانهار خالدين فيها و نعم اجر العملين (آل عمران ١٤)

And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah?—and do not knowingly persist in what they have done.

For these, their reward is forgiveness from their Lord and gardens beneath which rivers flow, to abide in them, and excellent is the reward of labourers.

3. Penitence

The perfection of penitence can be achieved only with the help of perfect deeds. After the penitent mood has set in, our subsequent good deeds serve to strengthen it and make it perfect. And because penitence is necessary for the cleansing of sin, the more one does good deeds the more good it is. The Holy Quran

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conveys the very sense thus—ان الحسنت يذهبن السيات (هود ۱۰) *i.e.*, virtues remove and destroy the evil.

To sum up, just as the love of God is necessary if we are to avoid sin, similarly is penitence necessary to wash off its stains from the soul. As the most perfect spiritual man the world has ever witnessed (may peace and blessing of God be upon him) declared

التائب من الذنب كمن لا ذنبه له (مشكوة)

i.e., He who repents from sin is like one who has never sinned.

Islam is the only perfect religion and the Quran is the most perfect Book which, since Adam, was ever bestowed upon the dewellers of this earth for their development and guidance in matters pertaining to the spirit. But it is sad to note how certain followers of Christianity, instead of being thankful and obliged to Islam, which is, so to say, a key to all the most critical problems, turn all their energies against it. Bishop J. W. Bushford in his book, *God's Missionary Plan for the World*, pp. 77, says "The great problem in Christianity as in all religions, is cleansing from past sins..... .....Unfortunately these religions (Bhuddism, Confucianism and Mohammadanism) reveal no way of cleansing the soul from sin or of renewing it in righteousness."

It is hard to understand how people of this type persist in making such remarks in regard to Islam.

But let us see what Christianity has to say about the problem in question. It says that every human being is sinful, but the sins of only those are cleansed who believe that Jesus died an accursed death on the cross. Commonsense can but pity those who feel that the soul of a murderer can be saved if an innocent and righteous man can be got hold of and hanged in his place. This is neither religion, nor philosophy, nor commonsense.

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At best it is ignorance and superstition at its worst—ignorance in regard to the sublimity of the Original Human Nature, and gross superstition in regard to the atoning value of the supposed death of Jesus on the cross.

How can it be accepted that one person commits a certain crime but somebody else undergoes the torture instead of the evil doer, and that torture washes clean the soul of the criminal! How can such an obvious wrong and injustice be alleged against God! On the other hand, how perfect and appealing is the verdict of the Holy Quran لا تزر وازرة وزر اخرى *i.e.*, No one can carry the burden of another. How thorough is the guidance of Islam and how deep does it probe into the philosophy of redemption from sin, whereas in Christianity there is not even an imperfect solution of this problem! With an unbiassed mind one can very easily perceive that Islam affords a true guidance through all the problems both religious and wordly.

Again the Holy Prophet (peace and blessing of God be upon him) says: الاسلام يهدم ما قبله *i.e.*, Islam destroys the sins that had gone before it. One who earnestly enters the fold of Islam, knowing and confessing that previously he had been off the right path, and repents to the utmost of his past mistakes, he remains no more liable to be called to account for his previous misdeeds. He had been like one in a dark pit, unable to discriminate between good and evil; and if he did wrong, it was all due to the darkness which did not allow him to see things clearly. In Islam, thus, the future for a convert is always full of hope, and this hope does not rest on the blood of an innocent man, and on the injustice of God in allowing that blood to be shed: it rests, as indeed it should, on the inner conversion in the man himself and on the new light in which he now sees things clearly. God says in the Holy Quran لقد خلقنا الانسان فى احسن تقويم (We created man in the best of moulds). In other words sin is not inherent in

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man. His rise, therefore, to any eminence in the spiritual sphere is limited only by limits set by the quality of his own exertions. The field of progress open to him is endless.

That the above view is no vain dream is proved by the history of Arabia under the inspiration of Islam.

Is there any evil on the face of this earth that was not in practice in Arabia at the advent of Islam, Debauchery and impiety prevailed throughout its length and breadth. Dissolute wars, disorder and chaos, political as well as moral, held sway all over the peninsula. But in spite of this the inhabitants of the desert land, who had sunk to the very lowest depth of degradation, showed an amazing change after embracing Islam. Those who were a disgrace to humanity, under the impetus of Islam they shaped themselves into the highest embodiments of human virtue. They laid the foundation of a culture that in its simplicity and sublimity stands unrivalled even to-day. The example of the great Prophet Muhammad (may peace and blessings of God be upon him) raised them out of disgrace and misfortune in so short a time that the rest of the world was simply wonder struck. Even Christian historians have been forced by facts to express warm appreciation of this marvellous and rapid transformation. Muhammad changed these savage beasts into human beings and then into God-fearing, righteous and saintly men—and herein lies the greatest miracle ever performed by a Prophet of G od Herein lies an open challenge to Christianity, for we know what the chosen disciples of Jesus Christ did in the hour of his trial. One of them sold his master for a paltry sum and the rest forsook him and fled. And we know that a tree is known by the fruit it bears.

Penitence and atonement for sin can never be vicarious, and it is not commonsense to say that any spiritual progress is possible on this wrong foundation. On the other hand when a man embraces Islam he is told that the evils he had done in the past have fallen away from him, burnt off during the purifying

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process of conversion, and that he is not to be called to account for these; but in future he would stand or fall through his own actions. He is given a fresh start with a clean slate and a new hope. The Holy Quran tells him و ان ليس للانسان الا ما سعىٰ و ان سعيه فهو يرى (النجم ۳) This is the view that Islam inculcates, and no view could be more reasonable than this.

MALIK ATA-UL-RAHMAN
MOJAHID TAHREEK-I-JADEED
QADIAN

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PURDAH AND ISLAM

It appears from the remarks of various Christian writers that *Purdah* was purely an Islamic institution. But such is not the case. The veil was worn in Byzantium. It was common in Europe among women of the better class. "It is a historical fact that the custom of secluding women prevailed among most nations of antiquity. The Athenians certainly observed it in all its strictness. In later times, it found its way amongst the Byzantines who claimed to be the inheritors of Athenian culture. From them it descended to the Russians among whom it was maintained with ludicrous rigour until Peter I abolished it with his usual drastic methods. The system of seclusion existing generally among Moslems did not come into vogue until the reign of Ommayad Walid II. At the time of the promulgation of Islam, the depravity of morals which had sapped the foundation of society among the pre-Islamic Arabs as well as among the Jews and Christians urgently needed some correction. In the Musalman system the advocates and upholders of the custom find a warrant in the Prophet's counsel regarding the privacy of women that served undoubtedly to stem the tide of immorality and to prevent the diffusion among his followers of the practice of disguised polyandry which had evidently till then existed among the pagan Arabs." [1] The seclusion of women did not originate in Islam. *The Encyclopaedia Britannica* says : " The seclusion of women in the household is fundamental to the oriental conception of the relation and its origin must therefore be sought for *earlier than the precept of Islam as set forth by the Quran which merely regulates a practically universal eastern custom.*" (*Italics are mine.*)

The question arises, what are the injunctions issued by the Holy Founder of Islam on the subject of the

[1] Amir Ali's *Muhammadan Law.*

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seclusion of women? Let us allow the Holy Quran to speak for itself. It says:—"Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is aware of what they do" (24 : 30). "And say to the believing women that they cast down their looks and guard their private parts and not display their ornaments except what appears thereof and let them wear their head-coverings over their bosoms."

Men and women are enjoined to keep their eyes cast down. Why? If women were totally forbidden to go out of their houses, men would not have been required to cast down their eyes. And why should women cast down their eyes if they were not to go out of the four walls of their houses? The only possible conclusion is that women can go out of their houses for necessary purposes, but they must not stare at men. They are further enjoined not to expose their ornamentations (*zinat*) and their bodies to the public view excepting parts the baring of which cannot be dispensed with in the course of the performance of one's daily duties. A part of the face and the two hands are allowed to be exposed under the exception *what appears thereof*, as by covering these it would be impossible for women to take an active part in any kind of work. The rest of the body is to be kept concealed by a large head covering or an over-garment.

The injunction to wear an overgarment is expressly given in the Holy Quran. It says: "O Prophet! say to your wives and your daughters and the women of the believers that they cast down upon them their over-garments; this will be more proper that they may be known and thus they will not be given trouble" (33 : 59). This over-garment is meant for protection of pure and chaste women. If the wives of the Holy Prophet, his daughters and the Muslim women of the Prophet's time were to be shut up in their houses how could they be put to 'trouble' by men inclined to evil. According to the teachings of the Holy Quran the sphere for the activities of women is the home and they are enjoined not to display their

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finery to the public. It says : " And stay in your houses and do not display your finery like the display of the ignorance of yore " (33 : 33).

It is an unfair and unscrupulous charge to say, as do some Christian propagandists, that Islam condemns women to be shut up in the four walls of the house. This is of course a misrepresentation of the teachings of Islam. If women were totally forbidden to go out of their houses there was no need to require men to cast down their eyes. Similarly if women were to go out of their houses with faces completely covered the injunction to men to keep their looks cast down would be meaningless.* That Muslim women went to the Holy Prophet and spoke with him is abundantly clear from the following verse of the Holy Quran :—" O Prophet ! When believing women *come to you*, giving you a pledge that they will not associate aught with Allah and will not steal and will not commit fornication and will not kill their children and will not bring a calumny which they have forged of themselves and will not disobey you in what is good, accept their pledge " (60 : 12).

It should also be noted that Muslim women are not forbidden to speak to men. But they have been expressly told not to talk to members of the opposite sex in soft and sentimental voices for the germs of amorous desire are brought to life by such contacts between man woman. The Holy Quran says : " O wives of the Prophet ! You are not like any other of the women ; if you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn ; and speak a good word " (33 : 32).

This injunction though given to the wives of the Prophet is really a rule of life for all Muslim women. A true Muslim can not prevent his wife from going to the mosque. The Holy Prophet of blessed memory said : " Do not prevent your women from coming to the

* This does not necessarily follow. The need for men to keep their looks cast-down remains because of non-Muslim women and working women in whose case the laws of Purdah are more accommodating than in the case of women who do not have to work for their living. —*Ed.*

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mosque." Again he said to his wives. "God permits you to go out for your wants."

From the above injunctions issued by the Holy Founder of Islam and from the authorities cited from the Muslim Scripture it is clear that Islam does not put any hindrance in the way of woman's free movement as indicated by her legitimate needs except that they should be properly dressed when going out and should conduct themselves with a proper sense of modesty. Islam which is a perfect and comprehensive code to meet all requirements of life and checks all possible human weaknesses, had to make such provisions; and it has solved this problem in the most sensible manner.

Christianity, on the other hand, has lamentably failed in this direction. The Gospels are devoid of any practical teaching on this point. The results are harmful in the extreme. In the West nudity is regarded as the perfection of art. Women appear in public with dresses cut very low round the shoulders, showing the contours of the form beneath. The arms, the neck and the legs are exposed to the public view. No one can say that this is good. Besides, women in Europe have absolute freedom of will to come and go as they please and to meet men and women where they choose. In fact there is complete freedom in social intercourse. But Europe has had enough of sad experience on this score and the writings of some of the best thinkers on European civilisation feel a crying need of some check on the promiscuous intermingling of the males and females now in vogue. Home has ceased to be the sphere of women and, in the words of the Holy Quran, women "display their finery like the displaying of the ignorance of yore." No doubt Europe direly needs some teaching to direct her in this matter.

Let her, then, lay aside her prejudices against Islam and study the teachings of the Holy Quran on this point.

ZAHUR-UD-DIN BUTT, B.Sc., LL.B.

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TAGORE : AN APPRECIATION AND ANALYSIS

The Poet

In modern times two men have been foremost in raising India's prestige abroad—Gandhi and Tagore. Mr. Gandhi, who is a political leader with a flare for capturing the lime-light, has been more in the news in the foreign and Indian Press, but the quiet and contemplative poet won a mead of praise from a larger number of warm responsive hearts than has been the case with Mr. Gandhi. For Gandhi's main interest in life has been politics—a sphere of activity which as frequently raises violent antipathies in the hearts of some as it raises admiration in others; whereas Tagore's field was Literature and Art where true achievement makes an appeal that seldom fails to rise superior to the differences of colour and class and political creeds. Not to speak of other countries and other peoples, even in India, even in the close and intimate circle of his own friends, there are those who do not agree with Mr. Gandhi on the point of political aims or the manner and method of attaining them; and the measure of his greatness in the eyes of such people is often subject to mental—even more or less outspoken, reservations. In the case of Tagore, however, this is not so: his place among the greatest poets of the time—perhaps of all times—is not questioned anywhere.

The keynote of Tagore's works is love of beauty—Beauty in general—the beauty of green meadows, of leafy glens whispering with the breeze, of the dark and silent forests, of silver streams, of the sun and rain and sailing clouds, of the indescribable colours which come and go in the sky as the seasons vax and vane and merge one into the other; and, last but not the least, the beauty of the human face and form. Tagore's attitude to beauty was one of a hushed, reverential awe, with a hundred throbbing, palpitating, tremulous

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emotions fluttering in the breast while he revelled silently, and reverentially, in the sight of that beauty. His whole life, in fact, was one æsthetic trance of adoration at the shrine of beauty.

He was born in a cultured, aristocratic family of big landowners in Bengal, and never knew want. His social position also guarded him from tho affronts and insults which those not rich in the current coin have to bear at the hands of the jostling, pushing, maddening crowd by courtesy called "humanity." If he wanted anything in reason, he had only to stretch out his hand and take it; and this circumstance has given to his philosophy a kind of rosy optimism that does not square well with the hard facts of life:

> One morning I happened to be standing on the verandah. The sun was just rising through the leafy tops of those trees As I continued to gaze, all of a sudden a covering seemed to fall away from my eyes and I found the world bathed in a wonderful radiance, with waves of beauty and joy swelling on every side. This radiance pierced in a moment through the folds of sadness and despondency which had accumulated over my heart, and flooded it with this universal light.*

But real life is not like that: there are things in it of which the iron never fails to enter into your soul once you come in contact with them, and they throw a sinister shadow across your path which deprives the eye of the power to take delight in the colours of the rainbow. To do him justice, Tagore too seemed to sense the presence of such things, but he preferred to keep this conciousness out of his writings.

To the critical eye neither his personal life nor his writings are quite free of the love of praise—that last failing of great minds—which, perhaps without his being aware of it, made him pander to a pronounced tendency in the public to which he addressed himself.

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* *Reminiscences.*

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A blind superficial optimism has been the craze for sometime now of the type of men in the East and the West who set the fashion in such matters and of the greater mass of people who follow wherever they are led. The last European war knocked the bottom out of a great deal of this shallow craze, and the still more bitter experience of the present carnage might well complete the process; but while Tagore sang and wrote and acted his delightful little dramas at Santiniketan the fashion was at its height.

The Man

Love of praise in Tagore was a clear enough trait to be perceived by most critical observers, though to the less discerning it did not exist, for in the sage of Santiniketan it appeared in colours so neutral, or so transformed, that only a penetrating eye could detect it. Competent observers however have felt its presence in him all along—in the mode of dress of the young "lisping poet" with soft melting eyes and expressive features, in his general deportment, and in the world of beauty and adoration which he created round him in his later life. In Japan one even hears of a report originating from a hostess of his that he spent a pretty long time in front of the mirror trying to determine the most attractive angle on his head for his hat. Naturally enough, however, in view of his place in the affection of his admirers, if his critics ever allude to this touch of vanity, they do so very guardedly.

At the age of twenty-five he was

> a handsome virile figure: he was slim, of upright carriage, with expressive features; he was slightly bronzed with a well shaped mouth, kind, wise eyes and long, naturally wavy hair. He dressed carefully.*

**Rabindranath Tagore*, by Professor V. Lesny, Allen and Unwin, London, page 66.

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Another pen portrait is equally vivid :

> Always strikingly handsome, he dressed at this time with much ' eccentricity and exquisiteness.' He is said to have introduced among educated Bengalis the fashion of wearing long wavy hair and the ' Napoleon beard.'*

We learn from Tagore himself that his " recognised cognomen " at one time was the " Lisping Poet."†

But the following description of Tagore is perhaps the clearest and boldest in relief :

> Like most poets he was an admirer of the beauty of the human face, being blessed with such in himself. Frankly, he had no mean opinion about his own chiselled features, broad forehead, aquiline nose and dreamy but peering eyes.
>
> The story is told of his meeting with a princess of royal blood when the young one could not help remarking, ' Sir, you are beautiful.' The remark was repeated after a few minutes, perhaps because it was felt that the first one went unheard, or perhaps the princess just could not help saying it. The old man looked her full in the face and in a voice full of sweetness whispered wistfully, ' You are also beautiful.'
>
> On another occasion when the great poet was in the company of Nawabs one of them observed, ' What aface of light,' and another echoed, ' Angelic face.' When a friend translated the Urdu compliment into English, he said, with a mischievous smile escaping from the corner of his lips, ' What would they have said if they had seen me when I was younger.'‡

The Family Tradition

History of the Tagore family fer the last three generations is bound up with the history of the Brahmu Samaj. The founder of this Movement,

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* Dr. K. S. Shelvankar in *Great Men of India*, edited by L. F. Rushbrook Williams, Home Library Club.

† *Reminiscence.*

‡ K. G. S., in the *Illustrated Weekly of India*, August 17, 1941.

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Rajah Ram Mohan Roy, born of an old Brahman family,

> was educated at Patna, in Behar, at that time a well known centre of Islamic studies. It has been said of him that throughout his life the Rajah remained profoundly influenced by his early education, both in his habits and taste. On his return home from Patna at the age of fifteen, he found that the difference of opinion with his father on the question of idolatry had become so great that he was unable to live with him any longer. He therefore left his ancestral home and after wandering about in India and even visiting Tibet, settled down at Benares in order to study Sanskrit and the Hindu scriptures .. ..
>
> On the death of his father in 1803 he moved to Murshidabad, in Bengal, and published in 1804 a pamphalet in Persian called *Tuhfatul Muahhidin*, or a *A Gift to the Deists*, expressing very strong views against idolatry and polytheism.*

With this reform movement in Hinduism of which the stimulous came from Islam through the abiding influence on its founder of his early education at Patna, the Tagore family formed an early and deep connection soon after its inception. In fact even before Ram Mohan Roy came on the scene we come across traces in the family history of the Tagores of a spirit of revolt against orthodox Hinduism :

> Defiance of orthodoxy appears indeed to be one of the characteristic traits of the Tagore family. At some time in the past they are supposed to have broken caste rules by eating with Muslims. This offence cost them their place in the Brahman community ; and not withstanding their great wealth and prestige, they are still 'looked down upon with a certain contempt as *pirilis*.' No strict Brahman would either eat or intermarry with them. Dawarkanath† brushed aside then the prevalent taboo against sea voyages and was one of the first Hindus

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* *The Rise and Growth of the Congress*, by C. F. Andrews, Allen and Unwin, London.

† The poet's grandfather.

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to visit England. Devendranath* evinced the same independence of spirit. But he was less hostile to orthodox Hinduism than either his father or the founder of the Brahmo Samaj, and in his later years his countrymen united to accord him the title of *Maharishi*.†

Thus we find in the history of the Tagores a grave dissatisfaction against aspects of Hinduism —a dissatisfaction that was intense enough at one period to make them defiant of public opinion to the extent of making them eat with Muslims. But the opposition raised by this act would seem to have taught them a lesson. For, as the days went by, we see the keen edge wearing off from their desire for reform in Hindu religious and social concepts. The desire persisted, indeed, because it was too deep seated to be entirely uproated, but in order to maintain their position in society the Tagores henceforth began to make compromises with those very conditions they wanted to eradicate. When Keshav Chandar Sen was inclined to pursuade the Brahmu Samaj to make a somewhat definite break with orthodox Hindu society by renouncing the caste system and the *sacred thread*, the influence of the Tagores ranged itself against him.

Here we find the former burning passion cooled to a large extent; it became calculating. The Tagores were no longer prepared for the sake of reform to jeopardise their social position and dignity. It is needless to point out that such a luke-warm kind of feeling can never bring about any true reform in things which really matter. True reform in customs and manners and the ways of thought which touch the essentials of life can never be achieved without raising storms of opposition, and the genius of the Tagores has shown itself less and less inclined to face these storms. Instead of facing them Devendranath compromised in anticipation with the elements which raise them and was in due course hailed as a Maharishi.

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* The poet's father.
† Dr. K. S. Shelvankar, in *Great Men of India*,

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There are, however, no caste restrictions now in Santiniketan ; but to say in these days that caste is nothing is not the same as saying such a thing in the days of Keshav. A good deal of water has flowed under the bridges since the days of Keshav Chandar Sen.

A Weakness

The desire for progress and reform, from its persistence in the family, seems to be in the constitution of the Tagores ; but there is a weakness too that seems to be constitutional in their case—a certain lack of steadfastness in resolve when storm clouds gathered on the horizon, a certain instinctive flinching away from encounters which are indispensable if your aim is to reform people and lead them to better things—encounters which are always unpleasant. While these are on, instead of calling you a Maharishi, the people call you hideous names. The roots of this weakness lie in the desire to be well spoken of by one's fellowmen.

Unmistakable signs of this weakness are present in Rabindranath Tagore as well. When a wave of indignation ran through the province over the partition of Bengal, Tagore jumped into the political struggle, but when this resentment in the public assumed forms of expression which his better judgement did not endorse and he saw that the masses and their damagogue leaders were in no mood to stomache his advice, he flinched from the fight and retired into solitude. *But that fight was indispensable for India's future.* Had a man of his capabilities taken a firm stand instead of slinking away from the field of battle, the whole course of India's subsequent history might well have been different.

If you want to raise a fallen nation you must go about the work in the proper way. Loss of political power is always preceded by the loss of certain moral qualities—courage, public spirit, the spirit of sacrifice, and a corporate sense—which is a sign of grave defects in the social order and in the outlook of the people.

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Exposure of these defects is the first essential, indispensable step for real reform; but the moment you begin to expose them, you get a howling, raging crowd of maniacs thirsting for your blood. If you aim at reform you must be prepared to hold on your path in spite of their cries of rage and their vituperations. Otherwise, the less you think of reform the better. If you turn from the stern encounters necessary along this road and confine yourself to writing pleasantly optimistic poetry in words of which the meaning sometimes has a vague shadowy outline which some people dignify by calling it mysticism, you can of course produce first rate poetry but you cannot expect to raise a fallen nation by this means.

Tagore's Religion

Tagore's expression is always exquisite—so exquisite that you are charmed by it even when you fail to understand precisely what he means; and this is all the more so when he writes about his religious ideas. In fact it is not an easy task to find out from his writings what opinions he held on subjects generally classified under religion. But one might safely venture to say that he believed in the worship of only One God and that he did not believe in the caste system. Caste is no barrier to admission into Santiniketan and there is an inscription at the gate that only One God may be worshipped there.*

Hinduism being first and foremost a compound of polytheism and the caste system, it is not untrue to say that Tagore was not a Hindu really. But a perplexing thing about this great poet is that, while he repudiated the characteristic features of Hinduism he continued to be known as a Hindu and lived more as Hindu than anything else. He never made a break with Hinduism.

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* *Rabindranath Tagore*, by Professor V. Lesny, page 124.

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And herein lies the futility of his desire for reform. Large societies cannot be reformed by halting, half-hearted steps. No great reformer in world history has ever succeeded in his task without making a definite break with the traditions he wanted to eradicate.

Tagore's desire for reform in aspects of Hinduism led to the creation of Santiniketan which later blossomed into Vishva Bharpti—a sort of study circle where your main concern is to show your broadmindedness by lavishing compliments on each other—a sort of Museum of Cultures—which, from its very nature, is a far cry from reform. Reform necessitates judgement —rejection from within and acceptance from outside, both of which lead to unpleasant consequences.

Tagore, then, was not a religions reformer. But he very strongly felt the need for a Reformer and was expecting one to appear soon because he felt that the world could no longer do without one. This in fact was the essence of the message he gave to the world on his 80th birthday. But it is a sad irony of fate that the Reformer he was expecting appeared in his own country, that he heard of him but failed to recognise the Master he was longing to fight.

To say however that Tagore was not a religious reformer is not to deny his greatness. He was a poet, and as a poet he was great enough to make us love him and cherish his memory, and feel keenly the loss India has suffered in his death.

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THE ANGLO-SAXON NEW ORDER

After the European War of 1914-18 the task of reconstruction devolved, mainly, upon three great men —President Wilson, Lloyd George and Clemenceau. On January 8, 1918 President Wilson in a speech to the Congress gave to the world the famous Fourteen Points he intended to keep in view as guiding principles in reshaping a new world from the general wreckage and ruin left by that great conflict. These Fourteen Points were "admirably, if vaguely, phrased,"* and on the main essentials they were sound enough in conception. But the trouble with them, as subsequently proved to be the case, was that in some important respects they were not acceptable, without certain modifications and clarifications, either to France or Great Britain; and Mr. Lloyd George and M. Clemenceau said so as soon as it became evident that Germany was applying to President Wilson for a truce on the basis of these Fourteen Points.

This was the first jarring note in the intended symphony, but the representatives of Great Britain and France were perfectly justified in sounding it, for Germany was asking for an armistice on the basis of what Wilson had visualized in these Points and unless Clemenceau and Lloyd George voiced the reservations and limitations with which they wanted to take them their countries would have been committed to their entire sense and purpose as they stood. President Wilson had not consulted them when he announced these points, and these two statesmen in their place had not troubled to study them closely, nor had they sought to bridge the gaps between their points of view and that of the President of the United States. On October 29 when a meeting was held at the Qui d'Orsay between the Representatives of France, Great

* *The World Crisis: The After math*, by Winston S. Churchill.

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Britain, Italy and the United States, this was the position. It was in the course of this meeting that they applied their mind seriously to study the implications of these points and Mr. Lloyd George at once turned appalled from the second point which concerned what is called the "Freedom of the Seas." "Mr. Lloyd George said he could not accept this clause under any conditions" *

These were the two initial mistakes by the great actors in this momentous drama—by these arbiters of the destinies of great nations—and it is beyond comprehension how they could have been so childish or so careless. When President Wilson announced the basic principles on which he intended to rebuild the broken world, he did not see the need to consult the leaders of France and Great Britain; while these leaders, these seasoned statesmen, did not see the need to study this important document and to do something about the differences between their points of view and that of the American President.

President Roosevelt and Mr. Churchill.

History of the Paris Peace Conference of 1919 is very complicated and there is no need here to unravel all its threads. It is sufficient for the present purpose to note with satisfaction that President Roosevelt and Mr. Churchill seem to be avoiding most of the pitfalls which made the task of reconstruction in 1919 so difficult, so patchy, and so impermanent. When somewhere in the Atlantic, in a quiet bay where a misty sunshine played upon the decks of their powerful warships, they got together to talk for three days on the perils of the present and the hopes and tasks of the future, they steered their course clear of a number of jagged rocks which ultimately were to prove the undoing of the unfortunate League of Nations.

That League, in fact, was orphaned soon after it

* *The World Crisis: The Aftermath.*

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was born. America, without whose sustaining influence it could not thrive, was swept by a wave of Isolationist tendency which threw President Wilson out of the saddle, and the United States of America repudiated the League of Nations, leaving it to the tender mercies of the difficult times in which it was born.

Here again President Roosevelt is making no mistake. He seems to realise that isolation and neutrality are suicidal these days, and he seems to have a clear perception of the goal of American foreign policy: he is pressing forward towards that goal with all possible speed: but he is carefully regulating his pace by the pace of his country. He is not marching alone into the breach made in his country's defences by Isolationism: he is carrying his people with him.

There is further satisfaction in the fact that following an exchange of views and agreement in principle between the two, the President and Mr. Churchill have lost no time in getting into close contact with Russian opinion in regard to the war needs of that country. Judging from announcements in the Press on this point, co-ordination in the conduct of the war on all fronts is to be the primary object of the consultations initiated in Moscow, but it is to be presumed that agreement in principle on the task of reconstruction after a successful conclusion of the war would be arrived at with Russian leaders as well.

As for the Eight Points themselves, there are two things which strike one most. Firstly, to use Mr. Churchill's own words they are "admirably, if vaguely, phrased"; secondly, there is nothing very much New in the basic conceptions at the root of these Points. They represent but a second effort to build a new Order along lines very similar to those which have been tried once before. This circumstance, however, does in no way detract from the value to the world of this second effort. The new builders seem to have an idea why the first attempt ended in failure, and

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having learnt a lesson from the proceedings of the Paris Peace Conference of 1919 and the fate of the League of Nations it is sincerely to be hoped that their efforts would be more successful.

One thing is absolutely clear and it is well never to lose sight of it. Peace cannot be maintained unless those who want peace are prepared to shoulder the responsibility of maintaining it. Those who decide upon aggression are never deterred from that course except by a clear conviction that in a trial of strength by arms they have no earthly chance of victory. If the supporters of World Peace, or peace in any particular portion of the globe, cannot maintain this absolute superiority in armed strength against all possible combinations of aggressive elements in their sphere, it is idle for them to long for peace. *If you desire peace, the idea that disarmament is possible is the most fatal delusion.*

But the desire for disarmament seems to have gone so deep into the blood of their peoples that even the realistic and eminently practical Roosevelt and Churchill have not had the courage to say clearly that in the New Order they contemplate the need to maintain the most powerful land and air and sea forces would remain a permanent responsibility of those who would subscribe to that Order. Instead they hold out to us the hope that they will "aid and encourage all other practical measures which will lighten for peace loving peoples the crushing burden of armaments."

By lightening the burden of armaments you can have fat dividends and light taxes and peace—*for a time.* But before long there comes the day when instead of peace you get war, and taxes of which the rate of increase soars up almost in a perpendicular rise. It is silly to ignore the lessons of History. If their own experience and their studies in this branch of knowledge have not taught them this lesson, let them learn from the teachings of Islam that peace can never be maintained unless those who value it perpetually hold themselves in readiness to fight for

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all they are worth against those who seek to break it. The Holy Quran (xlix: 9) lays down the following principle in regard to the settlement of international disputes :

> As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted, refuses to accept the award of the League and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event, terms of peace should be settled between the two original parties of the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundations of fresh disputes and dissentions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties has defied their authority.*

Thus according to the Islamic point of view two things are absolutely indispensable if peace is to be maintained on a lasting basis : (1) overwhelming international armed strength to defend that peace at a moment's notice, and (2) a conviction in the general public that justice was not impossible to obtain without going to war in order to secure it. An international machinery that failed to ensure both these things must fail in its primary object, as failed the League of Nations No matter what the composition of the future League, it should have an irresistible armed force at its disposal. In other words if the Anglo-

* *Ahmadiyyat or the True Islam*, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Community, Book Depot. Qadian, India.

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Saxon world desires to have peace and aims at the creation of a New Order of international and individual security, it must keep its arsenals always full and its forces trained to the highest pitch, always ready to take the field against the aggressor, no matter who he was or how powerful he was. The disarming of nations suspected of harbouring aggressive designs does not go far enough—not by a long way. Hitler's Germany has made this plain, if it has done nothing else. The real thing is to keep yourself armed to the teeth—to keep the bead always on the gangster, no matter whether he is of the suave or sulky, type, for gangsters have a way of producing a gun from nowhere, of snatching one out of the empty air itself. You learn that he had a gun only when you feel his lead burning in your body.

The plain fact of the matter is that no Order can last unless there is always an adequate force behind to maintain it. It was a bad sign when the major Powers thought after the last war that they could have a bit of rest. The desire for disarmament was, if not more, at least as much a dangerous sign of exhaustion as it was a desire for peace—if, indeed, it was not a sign of a perceptible weakness creeping into the fibre. But those who aspire to be the just guardians of World Peace are not entitled to entertain dreams of rest. "The worst of being in harness is that you can neither jump for joy nor lie down for weariness."

Disarmament, therefore, is not for those who desire a New Order, or any sort of Order at all; and President Roosevelt and Mr. Churchill should have told their people so. Their Eight Points leave room for doubt on this important matter, but it is fortunate that Britain's Foreign Secretary, Antony Eden—that good old "Terrier"—in his speech at Coventry on August 30, did not hesitate to speak out frankly:

> 'And finally we can neither have international security nor economic security unless everyone of us in this country, as in all other free countries, remains alive and vigilant to the demands of peace.'

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There was one element in the tragedy to which he thought scarcely sufficient attention had been given. 'We thought in 1918 that when the war was over we could sit back and all would be well. We know better now. We know that we must be as alert and watchful to win the peace as we need be vigorous and persistant to win the war.' *

For the rest, in Point I Mr. Roosevelt and Mr. Churchill declare that "their countries seek no aggrandisement, territorial or other"; and it may be assumed that they will not seek "Mandates" either, as Britain and her Allies did at the end of the last war.

Point II declares that "they desire to see no territorial changes that do not accord with the freely expressed wishes of the people concerned." In deciding the fate of Palestine, would the Jews introduced into that country under the infamous instrument called the Belfour Declarations be deemed to be included in "the people concerned?"

Point III wishes "to see sovereign rights and self-government restored to those who have been forcibly deprived of it." When Britain entered Palestine as an ally of the Arabs who at her invitation had gone into revolt against the Turks, but once there when she just decided to stay as long as it suited her, did she forcibly deprive the Palestinian Arabs of self-government and Sovereign rights? and would a restoration of these "Sovereign Rights" also include a generous gift of a packet of the most powerful explosives labelled: *Jews entitled to a National Home in Palestine?* And where does India stand in this matter?

It must be assumed that the builders of a New Order under the protecting wings of the Anglo-Saxon Powers realise that the reputation of this Order and the degree of confidence it would inspire in the rest of the world is to be determined by the answers they would give to questions such as these.

For our part, however, whatever their answers, we are gladly and whole-heartedly prepared to collaborate

* *The Statesman*, September 1, 1941.

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fully in building up this New Order. Even if their answers do not go as far in satisfying us as we would like them to go, we would still much rather have this Order than Hitler's, or the "co-prosperity in East Asia," or the "Greater Asia" kinds which Japan has to offer. No matter what Hitler says in his fits of pious aspirations for the good of mankind, or in outbursts of virtuous indignation against the Crimes of Britain, the meaning of what he has done in his own country and of what he is doing in Norway, Holland, Belgium, France, and a host of other countries now groaning under his heel, leave us in no doubt as to which New Order to choose. As for Japan, the writer of these line has personal knowledge of what things are like in that country; and judging from that knowledge he can only say: God help those who should find themselves in the grip of Japan. A Japanese newspaper recently declared for all the world to know that

> "with all due respect to Oriental ideas National interest is the highest morality." *

This expresses but mildly the vehement fanaticism with which a Japanese brushes all considerations aside except what is considered good for Japan.

Britain's sense of justice, too, often fails to satisfy all the requirements of justice; still we would rather have her protection for we know she is honestly straining every nerve to attain a higher and purer level in her dealings with weaker nations: and knowing this we can be patient with her short-comings. To say so is not cowardice; on the other hand not to say so at the present juncture is cowardice of the most fatal kind. Freedom of religion and freedom of thought are what we value most, and in Hitlers' Germany and in Japan these things are conspicuous only by their absence. As long as Britain and her New Order ensure to us these things, we are prepared to wait patiently and ask constitutionally for the redress of other wrongs. And while doing so we shall fight by her side to the last-ounce of our strength against her enemies who are our enemies quite as much, and the enemies of Civilisation.

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* *Youmiuri Shimbum*, as quoted in *The Statesman*, June 28, 1941

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MISSION NEWS

Darut-Tabligh Activities in Calcutta

On Sunday, the 6th July, 1941, Maulvi Zillur Rahman, Ahmady Missionary, in company with Maulvi Muhammad, B.A., Joint Secretary, Dawat-O-Tabligh, Calcutta Ahmadiyya Community, went to a place in the Diamond Harbour Sub-division of the Dt. 24 Parganas on the invitation of an Ahmady brother of Hajipur. They spent from midday till midnight in a religious discourse with non-Ahmadis in the village mosque, with the result that one of the persons present accepted Ahmadiyyat. He was formerly called Nimai, though a devout Muslim—but his name has been changed into Niamatullah Khan. May Allah grant our new brother firmness of faith and worldly and spiritual progress. The visitors returned to the Darut Tabligh in the morning of Monday, the 7th of July 1941.

That very evening a series of lectures was started at the Darut Tabligh under the head, "The Need of Religion." Initiating the series Maulvi Daulat Ahmed Khan Khadim, B.L., Secretary Dawat-O-Tabligh, Calcutta Ahmadiyya Community, stated that the importance of the subject arose out of the fact that some people entertained the opinion that man's reasoning faculty and intellect were sufficient to devise necessary rules of conduct for his guidance in all his affairs and there was no need for any external guidance such as was involved in revelation, "Wahi or Ilham." The speaker pointed out the fallacies underlying the proposition and explaining the necessity of "Wahi or Ilham" said that the present chaos in human affairs was the direct result of man's relegation of religion to a position of subservience to unaided reason and intellect. Maulvi Muhammad Abdul Hafiz speaking on the subject on Sunday, the 13th July, 1941, stated that the question arose out of the fact that the actions of professed followers of religions did not conform to the teachings of their respective religions and that the world would admit of the need of religion only when a sufficient number of spiritual men would be found among the followers of different religions. Maulvi Zillur Rahman, Ahmady Muballigh, presided on this occasion.

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Qureshi Muhammad Hanif, Honorary Muballigh, stated that " Mazhab " meant the path which taught us to discharge our obligations to God and man. Denial of religion therefore, meant the denial of many other things such as good morals, justice, spirituality, etc., which followed out of religion. Proceeding the speaker stated that religion not only established discipline but also led to the total annihilation of man in God.

The third lecture on the subject was delivered by Maulvi Zillur Rahman, Ahmady Muballigh with Khan Saheb Maulavi Mubarak Ali, B.A., B.T., Ameer Bengal Provincial Ahmadiyya Community in the Chair. The speaker after explaining the meaning of " Mazhab " or religion stated that the object of human existence could be gathered from his surroundings. Man's superiority to all orders of creation and their subservience to his needs and requirements presupposed a state of similar subservience on his part to some Power or Being far higher and nobler. The object of human existence, stated the speaker, must also be correspondingly higher and more unlimited than that of the inferior orders of creation. Proceeding the speaker stated that man in quest for this unlimited object has throughout the ages adopted various " Mazhabs " or paths, *i.e.*, systems of religious thought and practice based on revelation. As against this, he has also in many cases thrown into the back ground such religions and adopted systems of what is called purely materialistic culture and civilisation for this purpose. Without denying the utility of reason and intellect, proceeded the speaker, it can be safely stated that man has never been able to claim immunity from errors and certainty as to the correctness of the conclusions arrived at by him. Here lies the need of religion, in other words, of revelation, " Wahi or Ilham."

In winding up the proceedings of the evening the President stressed the need of such gatherings and stated how, while missionary-in-charge of the London Mission, he drew up a comprehensive scheme of such indoor lectures on social, political, economic and religious problems of the day. Such a programme could be made successful in a place like Calcutta.

Proceeding the Chairman said that the idea of a propagandist religion was anathema to many ; some people like the poet Tagore described it as " Religious Imperialism." But

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continued the speaker, just as man required food to assuage his hunger and clothes to cover his shame, so did man, possessed of some extra physical needs, require guidance from a "Transcendental Being or Existence." It was revealed religion which taught man how to properly live his life and realise the object of his existence.

The lectures proved highly instructive and were heard with rapt attention. The proceedings terminated at 9 p.m.

D. A. K. KHADIM,

Secretary, Dawat-O-Tabligh, Ahmadiyya Community,

I, Wellington Square, Calcutta.

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